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THE CONDITION AND HOPE OF THE HEATHEN.

By REV. D. Z. SHEFFIELD.

THE subject considered in the fourfold light, 1 of Revelation, 2 of History, 3 of Conscience, 4 of Reason:—

I.—The subject considered in the light of Revelation.

The question of the condition and hope of the heathen is confessedly a great and difficult one, and one that the active missionary operations of the Christian church must bring more and more into prominence. The providential result of the present discussion in the church we may confidently trust, will be to bring into clearer light the radical apostasy of heathenism from the knowledge and fear of God, of the soul-enslaving power of sin, and of the present urgent duty pressing upon all who walk in the light of the knowledge of the redeeming love of God, to make haste to give that light to those who are sitting in the darkness, and the region of the shadow of death. The intelligent discussion of the problem requires a correct knowledge of the actual conditions of heathen life, and those conditions can be best studied and understood by those who dwell in the midst of heathenism, and are giving their lives to the work of reclaiming them to the love and service of God. But missionaries may give divergent and even contrary accounts of the condition of the heathen, looking as every man must do through the glasses of his own theological creed; and such glasses are rare and choice indeed if they always gather the external rays to a proper focus, and produce a perfect image of things as they really are. It follows that the testimony of missionaries must be sifted with discriminating judgment, and the gold carefully separated from the dross.

The question of the condition and hope of the heathen is one of their relation to God, of the nature of the probation which God has granted them in the present world, and of his purposes, either of judgment or mercy, in the world to come. The question of man's

relation to God in many of its aspects involves mysteries that the human intellect has not been able to penetrate, that even prophets and apostles, under the light of divine illumination did not comprehend. It follows that in discussing this profound problem we should be modest and cautious in our conclusions, fearing lest the divine verities in God's dealings with men should be distorted or misinterpreted by our feeble understandings. The fundamental source of light on this great problem is the revelation which God has vouchsafed to make in the sacred Scriptures, and it is clearly presumption and folly in us to speculate as to how God in his goodness ought to deal with his creatures in regions where he has declared his law of moral government, and set the limits to the exercise of his grace. But this does not mean that we are to accept the doctrines of Scripture as they have been handed down to us in the traditional faith of the church, and hold to them with a blind reverence for authority. We are each to search the Scriptures for himself, and so lay the foundation for a living faith, as it were, in a re-discovery of the doctrines of revelation. But these doctrines are not all announced with equal clearness. Some are explicit, and are taught with reiterated statement, leaving no room for doubt or question. Others are implicit, but are clearly deduced from the general consensus of Scripture teaching: while yet others need the testimony of history, and the confirmation of reason, to bring them into the clearer light of an accepted doctrine of the church. Those who advocate the theory of a future probation for the heathen, assume that the Scriptures do not preclude such a theory, but rather that they imply it, and that theologians are therefore legitimately employed in shedding the light of reason on the theory, and lifting it to the place of an accepted doctrine of the church.

The opening chapter of the book of Genesis tells us of the creation of man as the crowning work of God; with capacities of understanding able to search out the deep things of God, and with capacities of heart able to apprehend the laws of duty, and to yield a living obedience to divine authority. But the record of the world, which opened with so much of promise, is suddenly changed to a record of human sin, and of the estrangement of the heart from God, the source of his supreme good. There are important lessons for us to gather in this primitive record of God's dealings with his creatures. We learn that God treated men as creatures of moral responsibility, as living under the dominion of law, with free voluntary powers, either to fulfill or to transgress. In the first sin and its punishment there is revealed to us the righteousness and the severity of God. No human tribunal, in the clearest apprehension of Adam's sin, would

have accounted it just to visit upon it so overwhelming and far-reaching a punishment as the divine justice inflicted upon Adam and his posterity. We are thus brought at once to contemplate the profound mystery of the origin and the guilt of sin; but out of the heart of this mystery there shines the clear light of the divine hatred of sin, and there is partially revealed a standard of judgment, the severity of which the human understanding can imperfectly apprehend, but cannot fully comprehend. Doubtless, in the scheme of redemption, the grace of God is being ever more and more fully revealed, but God's standard of judgment against unrepentant sin remains the same, and to every heart that hardens itself in sin God must ever be a consuming fire. The healthful growth of the spiritual consciousness of the Christian church, while on the one hand it will be along the lines of a fuller comprehension of the riches of grace in Christ, on the other it will be along the lines of profounder apprehension of the guilt and evil desert of sin.

As we proceed in our study of the sacred record, the sad drama of sin unfolds itself, until it culminates in the tragedy of the flood. Thus by a mighty miracle the holy wrath of God is revealed against his guilty creatures. The wild fierce waters that overwhelm a sinful world are the voice of God speaking in words of awful warning to the sons of men in the ages following, testifying that vengeance will surely follow in the path of sin. Again the virulence of sin reveals itself in the swift apostasy of the descents of Noah from the love and service of God. In the subsequent long record of God's dealings with his chosen people, and with the heathen nations by whom they were surrounded, we have revealed in the clearest light the divine standard of a holy life, and the divine estimate of the fundamental source of sin. Holiness is that beauty of moral character that is begotten of a life of loving obedience to the will of God; and sin in its essence is the proud assertion of self-will in any creature of God, whether that self-will manifests itself in a life of abandonment to the lusts of the flesh, or in a life of devotion to intellectual or moral self-culture, in disregard of the soul's first need of God. Idolatry is every where represented in the Old Testament as the sin of sins. It is the root of the abominations of the heathen. The divine wrath falls with terrible vengeance upon this sin. The inspired prophet cries; "Pour out thy fury upon the heathen, that know thee not, and upon the families that call not upon thy name." For the sin of idolatry, and its consequent corruptions, the Canaanitish tribes were sentenced by divine decree to utter destruction, and his chosen people were the executioners of his vengeance, that they might take warning from the fate of the

heathen to avoid their sins, and cleave to God in humble trust and loving service. God's covenant with his people was of faith and not of works. As the source of human sin was forgetfulness of God, so the condition of redemption from the dominion of sin must be a return to God in an act of vital, conscious trust; in which the human will acknowledges its subordination to the will of God. The whole system of Jewish worship was a perpetual memorial of this relation of trust in God; while the long history of the Jewish people was a record of persistent heart-revolt against the dominion of God, showing that man is not by nature Christian, as Tertullian asserted, but rather, that he is by nature heathen, and is ever prone to turn away from the light of the knowledge and the service of God, to grope in the darkness of his own intellectual and spiritual conceits. Let us observe in this relation the divine estimate of the condition of the heathen world, as every where revealed in the writings of the inspired prophets. We know that there has ever been much of virtue and goodness, according to the human standard, among the more noble of the heathen in every land, and yet the condemnation against the heathen from the lips of the prophets is always comprehensive and indiscriminating. The judgments of God that are pronounced against them are all-inclusive. No classes of men are excepted because, though walking in darkness, they are groping towards the light. This habitual representation in the ancient Scriptures of God's estimate of the character of the heathen, may be interpreted as popular and uncritical language, from which exceptions may be made. It may also be interpreted to mean that the nobler heathen, who are not unmindful of the voice of conscience, and have set their hearts on the cultivation of virtue, but whose supreme devotion is paid to self, in pride of character and achievement, are not exempted from the general condemnation of idolatrous reverence for the creature, rather than the Creator. But how shall we interpret the words of prophesy concerning the coming of the Messiah, and the setting up of his glorious kingdom in the world? The Gentiles are clearly embraced in the deeper unfolding of the divine purposes of mercy towards his sinful creatures. But how are the benefits of the coming of Christ to be applied to the heathen? Does prophesy any where tell us that the Spirit of God shall work secretly in their hearts, without the knowledge of God, or of the historic Christ, to lead them into a life of holiness? We search in vain for a single passage that will yield itself of such an interpretation. The heathen, like the Jews, are to be saved on the one condition of intelligent acceptance of the offer of mercy made to them in Christ.

"And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations."
"All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth." "The Gentiles shall come to thy light, and kings to the brightness of thy rising."

But at length the mystery of redeeming love, hid from the ages, stands revealed in the coming of the promised Messiah; and we look with the profoundest interest to learn if there be any altered conditions for the world's salvation unfolded in the teachings of Christ. In Christ, the divine offering for sin, the heights and depths of infinite love are opened to the contemplation of men; but though the wand of mercy is stretched forth, the rod of justice is not hid from view, and while a high-way of salvation is thrown up for all the nations, the conditions of entrance upon that way are strict and unalterable. The way down to death is a broad and easy one, while the way up to life is a narrow and difficult one. Christ fulfilled the law, but men can only escape condemnation by trust in him. He does not soften the requirements of law, but extends those requirements to the most secret thoughts of the heart. He recognizes the radical derangement of the human heart, in declaring that men must be born again by the Spirit of God, as the fundamental condition of entrance into the kingdom of heaven; and along with the mystery of the new birth is disclosed the yet deeper mystery of the divine election of such as are to be saved. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing." "I have manifested thy name unto the men which thou gavest me out of the world. Thine they were and thou gavest them me." Thus man's salvation from his estate of sin is conditioned on the call of God, and men are to hear that call not through the lips of heathen sages, discoursing on the duties of man to man, not by God's Spirit working secretly in the consciences of the heathen, but by the clear and explicit teachings of the disciples of Christ, unfolding the great truths that radiate from the divine incarnation, the life, the death, the resurrection of Christ. The conditions of eternal life are not the dwarfed and stunted fruits of virtue cultivated in the light of nature, but rather the knowledge of the true God, and of Jesus Christ whom he has sent. Consider the difficulties that beset the propagation of the doctrine of the incarnation of God. It has ever appeared as a stumbling-block to some, and foolishness to others. There is an insolvable difficulty in the very conception of the unity of the divine and human life in Christ; there is danger of mistake in the apprehension of this doctrine, and of error in its transmission from generation to generation. How severe must have seemed the

conditions of salvation to an ancient stoic philosopher; how severe do they now seem to a Confucian scholar. How is it, they might ask, that the merciful God, the great father of all the nations of men, has opened so obscure and difficult a door of entrance into eternal life? Who is this Jesus of Nazareth that I must confess his name, or hear at last the doom pronounced of rejection from the glories of the heavenly paradise? To this the disciple of Christ is instructed to reply:—God has not taken man into his counsels in determining the conditions and methods of salvation for sinful men. Only parts of his ways are revealed, and the light of hope that shines into the lives of men has its source in the deep mysteries of God. Mystery broods over the origin of sin, over the incarnation, the life, the death of Christ, over the choosing of some, and the passing by of others, in the extension of the kingdom of God in the world; but, to use an imperfect figure, like a great mountain whose base is hid from view by the floods of waters that encircle it, and yet whose form stands in majestic outline against the sky, so the doctrine of salvation in Christ has its base encircled by the dark floods of the mysteries of God, and yet its majestic form of hope stands forth in clearest outlines against the sky of human history. He is the stone that was set at naught by the builders, but who has become the head of the corner, “And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved.” Our blessed Lord, with perfect vision of the issues of life and death, urged upon men the duty of the immediate acceptance of the divine offer of salvation, warning men that the master would rise up at length, and shut to the door. The Jews believed and taught that the heathen were condemned in the sight of God. The teachings of Christ in their simplest and most manifest interpretation confirm this doctrine, and it has ever been the historic doctrines of the church. Our Saviour tells his disciples of his second coming to judge the world. He speaks before the full revelation of his mission has been unfolded in his death and resurrection, and so before the doctrine of justification by faith in his atoning blood has been defined. The law of judgment is to be in accordance with men’s works; and yet the works are to be estimated by the ultimate motives of the heart, and those motives are approved or condemned as they reveal the attitude of men’s hearts towards Christ. The acts of mercy are accounted as done unto Christ, because they are done “unto one of the least of these my brethren.” Christ lives in his church, and as men treat his people so they are accounted as treating him. This is the meaning which lies on the face of the passage under consideration;

and the doctrine that the common compassion of the heathen for one another in their miseries and misfortunes, is accepted of God as shown unto Christ, must be confirmed by the teaching of other portions of scripture, before this passage can be pressed into its support.

But let us pass from the teachings of Christ to those of the great apostle to the Gentiles. Paul claimed to hold the doctrines which he taught with such clearness and power, not as received from men, but as the revelation of Christ. He taught with the confidence of one who was guided by the Spirit of God, and was giving utterance to infallible truth. To him Christ was the hope of the world, and the condition of salvation was vital trust in him. In his epistles he announces, and proceeds to demonstrate, the stern theology, that both Jews and Gentiles are all under sin. In proof of this doctrine he quotes from the ancient Scriptures, and attaches the extremest interpretation to their language. "There is none that understandeth, there is none that seeketh after God." And these passages are not rhetorically introduced, to be emptied of their meaning by a liberal interpretation. They are introduced to confirm a closely articulated argument, framed to prove that the whole world is shut up to the one condition of salvation, through faith in Christ. Paul could not have been ignorant of the names and teachings of the great heathen sages Socrates and Plato, and yet, as their teachings failed to lead men back to God, and to check the tide of human wickedness, they were not exempted from the list of those that "when they knew God they glorified him not as God." Paul did not find occasion to discuss the subject of self-culture among the nobler-classes in the heathen world, and to explain the antagonism of self-culture to God's method of saving men through faith in Christ. But he did discuss with much elaboration the subject of the self-culture of the Jews, who stood on a lofty vantage-ground above the heathen, in the clearer revelation which they possessed of the character and the law of God. If Paul condemns the Jews, the very custodians of the oracles of God, as going about to establish their own righteousness, not having submitted themselves to the righteousness of God, much more must his theology condemn the heathen, who without the knowledge of God, are seeking by self-effort to establish a righteousness of their own. Paul knew nothing of the doctrine of nascent Christians in the heathen world, of a state of heart that was essentially Christian, without the knowledge of the historic Christ. His teachings as to the condition of the heathen were bold and unqualified. No human heart held a deeper compassion for the heathen than his; and this compassion had its roots in the profound apprehension of their hope-

less condition, apart from the revelation of the grace of God in Christ. "Having no hope and without God in the world." God had concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Though blessed with abundant revelations, he caught but a glimpse of the deep mystery of the divine election of grace, but that election always stood related to the summons of God, and to repentance, through the preaching of the life and work of Christ. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they hear without a preacher?" Our Saviour taught that except a man be born again he cannot see the kingdom of God; and Paul further upholds this doctrine by declaring that the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. Paul tells the Ephesian Christians that they were by nature the children of wrath even as others, that they were strangers and foreigners in relation to the household of God, that they were alienated from the life of God through the ignorance that was in them, because of the blindness of their heart. He tells the Galatian Christians that the Scripture hath shut up all things under sin, that the promise of faith in Jesus Christ might be given to them that believe. He tells the Colossians that they were in time past alienated and enemies in their mind, in their evil works, but that now they are delivered from the power of darkness, and translated into the kingdom of the Son of his love. Such teachings need no commentary to explain their meaning, and any man who propounds the doctrine that there are true worshippers of God in the heathen world, walking in the dim light of nature, is building up a theology upon his own speculations as to the moral government of God, and not upon the teachings of the great apostle to the Gentiles, who was inspired to reveal a part of the divine mystery of the world's condemnation in sin, and of the one way of salvation through a living trust in Christ.

But other theologians tell us that God's offer of grace in Christ was made to the whole world, and so the heathen dying without the knowledge of Christ must have the opportunity to accept or reject him in the world to come. That the provisions of grace were made for the whole world is an unquestioned doctrine of Scripture; but that God in this offer of mercy placed himself under obligation to his sinful creatures to give to each an opportunity to accept or reject the atoning sacrifice of Christ, is not a doctrine that is found either in the explicit or implicit teachings of Scripture, but has its source in the sentiment of compassion for the heathen, and the

desire to soften the stern theology of Scripture, and justify the ways of God to the understanding of man. But it is precisely here that we need to ask, upon what does Christian theology rest for its basis? Leaders in the new theology have from time to time informed the public, that one of the excellencies of their system was to be found in an improved method of Scripture study. These new leaders of Christian thought would seem to avoid the error into which former theologians had fallen, of first formulating their own systems of doctrine, and then wresting Scripture passages from their natural relations, forcing them to teach doctrines that they were never intended to teach; but rather they would hold their theological theories in abeyance, studying the Bible as students of science study the rocks and stars, discovering the law of the divine government from the harmonious testimony of Scripture, and thus building their theology on the sure foundation of the revealed character and purposes of God. Let us seriously ask; is this doctrine of a second probation for the heathen, which is now being publicly taught, the fruit of such candid and critical Biblical research? They do not claim for this doctrine the explicit teaching of Scripture. Their utmost claim is that "such an outlook is not cut off by the Scriptures." This outlook is then a deduction of human reason, resting for its foundation not upon a "thus saith the Lord," but upon a new interpretation of the doctrine of grace, that throws the light of hope into the future world. The root of this new theory is manifestly the desire to relieve in part the dark problem of the condition of the heathen from its sad, oppressive features, as it has been taught in the theology of the church; but the theory when closely studied has all the marks of error which have characterized those theological speculations that from generation to generation have disturbed the historic faith of the church. It is a deduction from the single proposition of the plenitude of the divine love in Christ, but it neglects to consider the depths of divine wrath against sin, and the mystery of electing grace. It assumes, against the testimony of Scripture, as generally understood, that the question is an open one. It further assumes that the human reason, assisted by the ennobled Christian consciousness, can cast a steady and trustworthy light upon the problem of the relation of the heathen to the grace of God in Christ, extending the work of redemption into a region upon which divine revelation has shed no light of hope. But if we grant to these theologians that the future probation of the heathen is left in Scripture an open question, we must grant to others that the future probation of all men is left an open question. Canon Farrar finds the Scripture radiant with this doctrine, and he waits

with the patience of hope for the spiritual consciousness of the Christian church to rise to his higher level, when the light of the divine love will scatter much of the darkness that broods over the problem of sin. But the common consciousness of the Christian church is certain to utter its protest against such speculations, and turn away from the teachings of these would-be seers to the more sure word of inspiration. The Bible has no esoteric doctrines to be held in scholastic reserve, to be propagated only among a selected class of learners. The same doctrines are taught to the wise and to the simple, to men of faith, and to men of doubt. Porphyry and Voltaire, Hume and Shelley, found the same doctrines in the Bible as did Augustine and Luther, Calvin and Knox. They understood the Bible, and they hated its teachings. The Bible, said they, makes God unjust and cruel to his creatures, and we therefore reject it as false, and trust to the wisdom of our own understandings. The new theology relieves the mind from the strain of the traditional faith, and permits the missionary to offer to the heathen words of hope as to the condition of their ancestors. But are such words of hope grounded in any promise of God? Let us remember that the verities of God's moral government are not set aside by human speculations as to his methods of government. This doctrine is not only comforting to the heathen; it is comforting to those in Christian lands who desire to see the severe Biblical theology superseded by a theology more reasonable, and more compassionate towards men, who should be regarded rather as wandering in error than as sunken in sin "Liberal Christians," who have never made sacrifices to give the gospel to the heathen, but have been contented to leave them in the hands of the loving Father of all, will be comforted in the assurance that the Bible leaves the exact condition of the heathen "an open question," which they are glad to decide for themselves, in the light of their advanced Christian consciousness. Many Christians will be comforted in having their minds relieved from the severe strain of a homeless outlook for the heathen, and they will be further relieved from the severe strain of obligation to give of their substance, and to send their sons and daughters to seek the salvation of the heathen in the present life. It is urged that the theory does not justify such conclusions; but men will make their own conclusions, and so long as the Christian consciousness is but half awake to the magnitude and urgency of the problem of the world's redemption, this theory will be made to do service in the line of paralyzing rather than of quickening missionary effort.

DEACON WONG.

BY REV. M. T. YATES, D.D.

AS I have been requested to give to the public a short account of my deacon Wong Yih San's trial with the Sabbath question, and final victory; and as this is eminently a practical question in our mission work, one, too, at which most natives are prone to stumble, I have jotted down my recollections of his case, which are at your disposal.

Wong Yih San joined my church in 1857. He was a poor man, the proprietor of a small retail rice shop. He made no pretensions to being a scholar—he could read simple books and keep his own accounts. Being of an ardent spirit he embraced Christianity apparently with the whole heart, without counting the cost; for he had either not understood it, or he had not considered how the observance of the Christian Sabbath would affect his business. Although he, with others, had been taught from the pulpit, and in the ten commandments—which he knew well—it did not seem to have entered his mind that, as rice was a *necessity*, he would be expected to close his *rice* shop on the Sabbath. He had not given *that* matter a serious thought. He was perfectly conscientious, and did not have a doubt about the correctness or morality of his position. Thus we see that moral questions, when considered by the most conscientious Chinese who have been trained under the Confucian ethical code, present a very different aspect from what is seen by an Evangelical Christian of western lands, who has been trained under the law of God as revealed in Jesus Christ.

The Chinese ethical code which was elaborated by the great sage, and which dominates all classes of Chinese, high and low, rich and poor, may in the ages before Christ have come near to, and, in places, run parallel with, the law of God in the letter, but it nowhere came near enough to be quickened by that divine touch that imparts life and induces obedience. On the contrary, for the want of inherent power to sustain itself and enforce its demands, it seems, from the residuum that has come down to us, to have shunned the light and to have deflected from its source, and wandered aimlessly through ways that were dark and devious, seeking rest and finding none; traversing labyrinths of mysticism in search of the alchemist's universal solvent, or one virtue that would serve as a panacea for all vices. This it conceived in ancestral worship. Having discovered the panacea, the devotees of the code

connived at the violation of its laws, and instead of practical obedience, they first endured, then pitied, then embraced vices and immoralities of the grossest and most forbidding kind, which developed a notoriously corrupt and immoral public sentiment. Thus the residuum of the ethical code, which the sages of past ages have evolved and transmitted to our day as a panacea, is that strongly organized and apparently impregnable system of their worship of dead ancestors, which opposes progress and confronts us everywhere, both in religion and in diplomatism. I say impregnable, because its controlling power is seen and felt in all the ramifications of the family, of society, of business, and of government, from the lowest beggar to the emperor on the throne; and forms a prominent part of the teaching in schools from the first lesson to graduation of the highest degree.

It is not strange, then, that the common people, with their environments, should misunderstand the force of our moral teaching. When the Wong-Ta-Loong Hong was discovered to be open for business on Sunday, the proprietor was told that in his effort to supply the people with what he deemed a necessity of life, he was violating God's fourth commandment. That to him was a serious announcement. He came to me for a solution and advice about this Sabbath question. He thought that as people *must* have rice he ought to keep his shop open. Besides, he did not see how he otherwise would be able to support his own family, for he was a poor man. I asked him how the Israelites got food in the wilderness, where people did not open shops. "O," he said, "God helped them." "Yes," said I, and he will help you in this moral wilderness, to support your family, if you are in earnest about wishing to obey his commandments. Do you really intend, so far as you know, to obey God?" "Yes, that is the one desire of my heart." "Then," said I, "make up your mind to obey Him in adversity as in prosperity, for you will have to contend with trials of some kind. But trust Him implicitly under all circumstances, and do not take thought for yourself, saying 'what shall we eat, or what shall we drink, or wherewithal shall we be clothed,' for that is what the heathen do; Christ has told you what to do; 'but seek ye first the kingdom of God and his righteousness,'—that is, obey him in all your relations to God and man—and all these things,—the things you are trying to secure for your family by disobeying him in opening your shop on the Sabbath—shall be added unto you. What more help and security could you ask for. He has promised to do for you all that you need, if you will trust him and follow him as your religious teacher; and his promises are

verity. Do not say 'I will try it,' but say—and trust in God to help you—'I will do it, come what may.' Give your regular customers notice that you are a Christian, and intend to keep the Christian Sabbath, and to do that you will have to close your shop on Sunday; so that, if they wish to buy from you, they must take on Saturday the quantity of rice they may need for Sunday, for your shop will not be open on the Lord's day. *And do it.*"

This closing of his shop one day in seven, and the reason assigned for it, excited some enquiry and much amazement. Some said, "he is crazy;" others said, "he must be a true man and a good disciple, or he would not make such a pecuniary sacrifice for nothing." To the surprise of himself, and to others too, his old customers not only did not forsake him, but his business greatly increased. He had to enlarge his shop. Meanwhile, he kept the Sabbath, attended church twice on Sunday, and preached around, as he found opportunity, on his own account. He also commenced daily family worship in his own house. Being a modest man, he, though a licentiate, did not venture to take part in the city chapel services.

In course of time, he went into the wholesale rice business, and was greatly prospered. He became a sort of oracle in the rice business. His fame as an honest dealer went far and wide, in the rice exporting districts. When rice boats from certain localities came to this market, and made fast in the canal in front of my chapel the supercargo would go round to "Wong-Ta-Loong, to see if it was worship day." If he found the hong closed, and the Sabbath notice suspended without, he went quietly back to his boats and did no business that day. Other shops, knowing that rice boats had arrived, applied on board for stock, and usually got the answer—*to-morrow*. The next morning, at a very early hour, he would apply again to Wong-Ta-Loong, and if he required stock, supplied him at what Wong would say was the market rate. If no rice were required, he took from his Asach the ruling market rate for first, second and third class rice, and went about his business; for he had a reliable key to the market.

Several years later on, he, Wong Yih San, having demonstrated that Godliness was profitable in all legitimate employments, turned his attention to the real estate business, in which he was greatly prospered. After his prosperity became manifest to all, he felt that he ought to give more time and attention to religious work. He undertook to supply the country station five miles out of town, where there were a dozen or more church members, with a weekly service, but ere long he had to abandon it. He came to me and

said he could not go there any more, for the people all knew that the Lord had prospered him, and all the disciples wanted him to divide with them. All wanted to borrow money; and as he was not prepared to yield to their wishes, and could not withstand their entreaties, he would go elsewhere and do what he could. Now this is a bit of real history, and has been of use to me in enabling me to arrive at correct conclusions in regard to the free use of foreign money in evangelistic work.

Meanwhile Wong Yih San was greatly prospered in his new business, which was conducted on strictly Christian principles, so far as it was in his power to control it. Now he is, what he is generally regarded to be, a man of means, for which he seems to be profoundly grateful to the Giver of all mercies. He owns blocks of buildings in various parts of the city, both within and without the city walls. During the year just past, while constructing a block of buildings just within the west gate of Shanghai city, he of his own free will and accord, without any suggestion or intimation from me, conceived the idea of building, on his own land and at his own expense, a chapel in which he could more conveniently to himself preach the gospel, and thus, to a small degree, requite Him who had so signally prospered him. He asked me for a plan for a chapel. I answered: "No, make your own plan; you know what you want, make it to suit the Chinese." He built a hall, rather long for its width, and by a thin partition extending to the roof, cut off a room, which, for convenience, I will call the chapel parlor. In this partition there are two doors, one each side of, and hard by, the pulpit, so as to make the chapel parlor an available part of the chapel. The chapel proper is well lighted with six glass windows, having venetians and furnished with comfortable seats with backs. The chapel parlor is furnished handsomely with parlor furniture—divan, marble top tables, tea-tables, and large easy chairs, &c.—and is, of course, set apart for *ladies*. Having a side entrance they can enter and depart without being inconvenienced by a crowd of rough and strange men. The body of the chapel also has a place set apart for women. The chapel and chapel parlor will seat about 130; 50 more can stand in the door and two front windows within the outside stout gate. It is, for Chinese use, a unique place of worship, in the midst of families, and a good distance from any other chapel. It was completed and opened for public worship last summer, during my absence. In fact, he has not had a suggestion or an intimation from me in regard to its conception, plan, building, furniture, or dedication, except what he, with all others who have attended my Sunday morning services, in regard to the importance to the life of a Chris-

tian, of every one to the extent of his or her ability, doing something for the extension of Christ's kingdom. Here Deacon Wong preaches Sundays, Tuesdays and Thursdays, rain or shine, at 3 p.m. Here he is monarch of all he surveys, for when I go in to help him and watch the effect of this new departure upon others, and find him preaching to a full house, with his wife and other ladies seated in the chapel parlor, he does not stop and give place to me, he simply points to two cushioned chairs placed in the amen corner, for Herring and me or other visitors, and continues his address to the people. He ends by telling his audience that he is a mere novice in preaching, that the old pastor will now *preach* to them. I take the stand and preach to an, apparently, interested audience; one, too, that looks as if it could stand any amount of preaching, for there is no indication of a desire to leave the hall. But before my half-hour expires I can perceive, from the deacon's actions, that he has received a new inspiration and that he is eager to try again. I close very soon to gratify him, and up he goes, and hammers away for another half hour, during which he repeats, with comments, much that I had said. Members of all churches, foreign and native, go to hear him and to see his chapel. He is a regular blunderbuss. His range is wide, if not far. He hurls at the heads of his audiences round shot, small shot, and quick fire, and they take it all kindly and come again, because he is a native, in his own house, and in dead earnest. His fame, and that of his chapel and work, have gone forth; for the whole movement is now, and will be, an inspiration to native Christians and churches. Having been born of the spirit, and having emancipated himself from the bandages of inactivity and old customs that dictate caution lest evil should come upon him, he knows what is meant by the "freedom of the Gospel," and is probably the happiest man in Shanghai. He is eager to learn, and equally so to make known what he learns. He comes to Mr. Herring on stated days to read and be taught in the New Testament.

I have only to-day learned that Deacon Wong is fitting up a room, built to rent, adjoining the chapel parlor, for a school house, and intends to have a school, at his own expense, in connection with his chapel work. Thus the prospect brightens. In justice to Deacon Wong it should be stated that while he has been at heavy expense for chapel and furniture there has been no falling off in his monthly contribution of \$3, and \$1 from his wife—who is in full sympathy with his work—for sending the Gospel to Soochow and elsewhere; besides sundry contributions of dollars to foreign missionaries who applied to him for aid for some worthy objects. In a word, he is alive to every good work; he is a live Christian. God

be praised for such an example of spontaneous growth out of a native church. Reflection on this incident prompts the ejaculation: "Ah! what a wonderful effect might be produced on the native mind if a few hundreds only of our native church members could be inspired with the will to do and the unalterable conviction that it is their duty to do, something of their own accord to introduce Christianity among their own people. Oh! that they might have the courage of their convictions, and come out of the rut of dull spiritual mediocrity, and declare themselves openly as the advocates of Christianity, and to the extent of their ability and means do what they can as a free-will offering for the extension of Christ's kingdom. To this end I have labored, and for this end I have specially prayed for more than a decade of years. I have often dilated on this theme to the native pastor with whom I have had most to do, and have urged him to consider this matter and see if he could not find it in his heart to come out boldly and declare himself a reformer; to which he usually replied: "The time for that has not yet come." May it not be that now the time has come; for one like unto the one for whom I have been praying *has come*, and though he is no scholar, only a man of no reputation among men who claim to be leaders of men, a mere Nazarine, he has the courage of a reformer, and the will to execute in the face of the enemy. *One* such is worth ten-fold more than a hundred hirelings who must be superintended and watched to secure the performance of a perfunctory work, men who think more about their wages, and how to increase it, than they do about the work assigned them. Who will not join me in saying "Thanks be unto God for this bright example of spontantity in, and consecration to, God's cause?" and join me in singing "The marvellous light is breaking," and close with the doxology "Praise God from whom all blessings flow."

VARIATIONS IN THE SPOKEN LANGUAGE OF NORTHERN AND CENTRAL CHINA.

BY REV. A. SIDENSTRICKER.

ONE fact very remarkable as well as very helpful to the student in the Chinese vernacular, is the *regularity* of the changes from one dialect to another. Whole classes of sounds pass over *en masse*, so to speak, from one dialect to analagous classes in kindred dialects. The writer having had the fortune, or misfortune, to study several dialects in Central and Northern China, and to come into contact with others, proposes to give a comparative synopsis of variations of dialects spoken in these parts of China. The study of these variations has not merely a literary value for the Sialogue, it is highly practical and useful to the missionary as he daily mixes among the people. The most obvious practical advantages are such as follows:

1. In case one has to learn a second dialect—not at all an unheard of thing—the difficulties of doing this are very much lessened by observing the regular changes that different classes of characters undergo. The pronunciation of a whole class of words may at once be correctly inferred by noting the change in *one character* of that class. It is not at all necessary to learn the sound of every character *de novo*.

2. Even if not under the necessity of learning more than one dialect, the speaker can, by observing the “laws” of change, adapt himself to the pronunciation of the locality in which he may, for the time being, sojourn, and be thus more readily understood. This is quite important, especially in speaking to country people who are accustomed to hear only their own native patois.

3. Perhaps the greatest advantage that comes from the comparative study of dialects, is the ability to understand the natives from different sections of the country. Perhaps every student during the earlier part of his career experiences something of the embarrassment and annoyance that comes from this variation in the spoken medium. His teacher carefully drills him in one system of pronunciation, and perhaps the first man he attempts to converse with pronounces half the characters differently from his teacher. This is not a little discouraging to the beginner, but it has at least one good tendency—that of humbling our pride in our supposed acquisition of the language. But a great deal—if not nearly all—this difficulty of understanding natives who speak a different brogue from that which you have learned, may be avoided by observing the “laws” of change between the two dialects in question, and these laws may be often detected by the pronunciation of a single charac-

ter. *E.g.*, you have been studying Pekingese, and learned to pronounce the character 人 (man) *jên*, but perhaps the first man you talk with pronounces it *yen* or *yin*; here you safely infer that he changes his initial *j* regularly into *y*. This is but one example that could be given out of quite a number; but this is sufficient to illustrate the importance of observing these regularities of variation.

Let us now compare some of the dialectic variations in Shantung, with Pekingese as a standard. It will perhaps be well to notice first some of the characteristics of Mandarin generally and of Pekingese in particular. Such as the following:

1. *Initials*. 1st, the "soft" initials *b*, *d*, *g*, *v*, *z*, *dz*, &c., of Central China disappear in the Mandarin, being changed into the corresponding "hard" initials *p*, *t*, *k*, *c*, *sor*, *sh*, *ts* or *ch*, &c., aspirated or unaspirated. 2nd.—The aspirates *sh*, *hs* (Pekingese) and *ch* (properly, as the Germans would spell it, *tsh*). This includes 3rd.—The blending of *ts* and *k* before *i* and *ü* into a common *ch*. 4th.—A like blending of *h* and *s* before the same vowels into *hs*.

2. *Finals*. 1st, the Pekingese makes a clear distinction between final *n* and *ng*. 2nd.—It drops the short tone *jü-shêng*. 3rd.—Finally, it places the stress of voice in the diphthong *ie* on the latter vowel *e*. Noticing the above characteristics, let us compare the Mandarin as spoken in two or three other places.

First, *Chi-nan-fu*. The Mandarin spoken at this place varies slightly and in unimportant particulars from the orthodox standard. The following may be noticed:

1. *Initials*. These differ only in the vowels *a*, *e* and *o*, which prefix the nasal *ng*; *e.g.* 愛 *ai*, *ngai*, 恩 *en*, *ngen*, 我 *o*, *ngo*, or *wo*.

2. *Finals*. 1st, The vowel *e* after *ii* and *i* becomes short *ä* 點 *tien*, iao, 夜 *ye yä*, 窩 *hsu hsiä*, 學 *hsüe*, *hsüä*. 2nd.—In Peking *ê* has the same sound before *n* and *ng*, i.e., that of *u* in "run," in *Chi-nan-fu* before *n* it has its normal sound, as in English "men;" *e.g.* 門 *mên*, *men*, 根 *kên*, *ken* 人 *jên*, *jen*. 3rd.—*U* before *n* becomes *ue*; *e.g.* 鈍 *tun*, *tuen*, 輪 *lun*, *luen*, 孫 *sun*, *suen*. 4th. Pekingese final *o* is divided into two classes; either (1) the sound of *o* is retained and followed by a short *ä* (see 2, 1st above), or (2) it is changed into a peculiar sound perhaps best represented by the German *ö*; *e.g.* 火 *ho*, *hoä*, 河 *ho*, *hö*. 5th.—*I* after *u*, and *ei*, both become *e*; *e.g.* 灰 *hui*, *hue*, 水 *shui*, *shue*, 費 *fei*, *fe*, 貝 *pei*, *pe*. 6th.—The doubtful distinctions between *chüan* and *chuan*, *lün* and *luan*, *lün* and *lun* (as also between the initials *o* and *wo*, *i* and *yi*) are not observed.

Second, *Ch'ing-chow-fu*. Here the Mandarin has quite a southern cast. In fact, it is Nankingese rather than Pekingese, and

this holds true, though in a less degree, through the whole region east of C'hing-chow-fu. In accordance with the southern Mandarin the following changes from Pekingese may be noted :

1. *Initials.* 1st. The original distinction between k and ts before i and ü is preserved: e.g. 匠 chiang, kiang, 將 chiang, tsiang. 2nd.—The hard sound k instead of ch before i and ü e.g. 教 kiao, chiao, 九 chiu, kiu, 江 chiang, kiang. 3rd.—The nasal initial ng of Chi-nan-fu seems to be rather a matter of option.

2. *Finals.* The variations noticed at Chi-nan-fu all hold good here; so that it is unnecessary to repeat them. It need only be added that the *ju-sheng* is used to a limited extent, in accordance with Nankingese.

Third, *Chefoo*. Here the variations are both greater and more numerous, in fact amounting almost to a different dialect, if the pronunciation only be taken into account. Here, too, the variations occur mostly in the initials, hence, they are more noticeable. We begin with,

1. *Initials.* 1st.—As in C'hing-chow-fu, the hard sound k is preserved before i and ü. 2nd.—The hard, aspirate sound of h (German ch) is also preserved before the same vowels: e.g. 許 hsü, hü, 行 hsing, hing, 孝 hsiao, hiao. The latter peculiarity begins west as far as C'hing-chow-fu. It must be noticed, however, that ts becomes ch, and s, hs before i and ü according to the Pekingese. 3rd.—Sh and ch (properly tsh) before the vowels a, e, i (according to Edkins), o and u either drop the aspirate h or change the following vowels, as follows: (1) Introduce an i before a, (2) change ê and î into i, (3) change o into ü before short a, (4) change u into ü: e.g. (1) 善 shan, hsian, 山 shan, san, 照 chao, chiao, 找 chao, tsao. This insertion of i before final a never occurs. In this case the aspirate h is always dropped; e.g. 沙 sha, sa, 茶 c'ha, ts'a. (2) 生 shêng, sêng, 聖 sheng, hsing, 城 c'heng, c'hing, 爭 cheng, tseng, 世 shi, hsi, 事 shi, sî, 知 chî, chi, 指 chî, tsî.* (3) 說 shoã (Chi-nan-fu). hsüü, 所 shoã, soã, 桌 choã, tsoã: (4) 主 chu, chü, 助 chu, tsu, 書 shu, hsü, 數 shu su. In a word, the Chefoo people cannot pronounce the aspirate h (sh, hs, ch), except before i and ü; hence the above changes are made to suit this inability. 4th.—J, of the orthodox Mandarin, regularly becomes y, (before any l), after which en changes to in, î to i and final u to ü: e.g. 人 jen, yin, 日 jî, yi, 如 ju, yü.

* NOTE.—Here are apparent some of the inconsistencies of Mr. Wade's spelling; e.g. he spells shih, and in Chefoo this sound simply drops h which Mr. Wade spells ssü!! Again he spells chih, but when it drops the aspirate h he spells it tsü!! It is needless to say that this sort of spelling is very misleading.

5th.—After all the initials, except k and h, u in the middle of a word is dropped: *e.g.* 亂 luan, lan, 短 tuan, tan, 輪 luen (Chinan-fu) len, 算 suan, san.

2. *Finals.* Here the same changes substantially take place as Chinanfu; hence it is not necessary to mention them again.

Finally, in Shantung, there is considerable confusion in the final vowel sounds ō (or ê) aĩ, ai and ei. They are not used with the same characters in the east and west: *e.g.* mai at Chi-nan-fu, at C'hingchow fu is mei, at Chefoo mō; hō at Chinanfu becomes hoĩ at Chefoo, &c.

THE CHIEF CLASSIC OF CHINESE MEDICINE.

By Rev. J. EDKINS, D.D.

SU Wen 素問. This is a book in 24 chapters on medicine and physical science. It is understood to be of the Chan kwo period or about the third and fourth centuries before Christ. The evidence for this is in the work itself and particularly in the statements of belief in medical ideas and in legend. Thus it begins with a eulogy of Hwang-ti, stating that he ascended to heaven when his personal discipline was completed. The book is a treatise on the human body upon diseases, upon the circulation of the five kinds of elemental vapours in the body on acupuncture and the like. It begins with a statement that the ancients lived to a hundred, while now men become old at fifty. The philosopher Chi-pe is asked by Hwang-ti the reason of this, and he replies that they attended to the rules of the Yin and Yang doctrine and to the precepts of astrology 術數. By a life of moderation they were able to retain the body and soul in complete perfection till they reached a hundred years. The paths of the body are twelve. Six belong to Yin and six to Yang. When three of the Yin influences are powerful a sick man will die on the 20th day at midnight. But if two are powerful he will die in the evening on the 13th day. The body is minutely subdivided in accordance with the doctrine of five elements. The phenomena of fever are caused by the fire element, and of dropsy by the water element. The heart is the king, among the viscera and the home of the soul. The lungs are the two chief ministers. The liver is the general of the army, the seat of counsel and stratagems. The gall bladder is the home of righteous decision and of promptitude in action. The stomach is the royal granary, etc. Man's body is a microcosm, and the same elements which rule in the great Cosmos of heaven and earth move also there. We find

there the same division into hard and soft things. We have there, wind, rain, earth, fire, each in some peculiar form. The whole theory is astrological and has a foreign look.

When we remember that Buddhism a few centuries later brought to the Chinese the doctrine of four elements with much astrological teaching, and the main points in the Feng-shui of the Western Chinese, the whole matter becomes sufficiently plain. The physical science and astrology of the Babylonians spread among the Buddhists in north-western India and other parts of that country. Then it came to China. The same process took place before Buddhism spread widely in India, and the communication of ideas was effected by travelling doctors and astrologers. Thus in Han-fei-tsi and in the Chan-kwo-ts'e we have a traveller mentioned as bringing to the king of South China (C'hu) the medicine of immortality. In Pliny and other ancient authors the references to long life and the means of attaining it are very numerous, and certain localities were celebrated for the great age attained by their inhabitants. There was always intercourse between the countries of southern Asia through the navigation of the Indian Ocean. This accounts for the very numerous traces of Babylonian thought and Babylonian inventions which we find among the ancient Chinese. In the Su-wen we have stated in the most distinct language that the earth is round and suspended in space. The Emperor Hwang-ti asks, "How is it supported?" The reply made to him was that it is supported by vapour or air.* Now it is quite certain that the Babylonians believed popularly in the umbrella theory of the heavens which thought of the sky as having a shape like a round boat turned over; and that they believed esoterically in the rotundity of the earth. Lenormant in *La Magie chez les Chaldéens* says in p. 143, "L'astrologie Chaldéenne admit plus tard un ciel sphérique, enveloppant complètement la terre." He then describes the theory of the boat turned over, and says it is found in the great collection of magical incantations and doctrines.

We shall never make decided progress in understanding the contrasts between India when Buddhism prevailed and the India of the early Vedas till we allow for the entrance of Babylonian geography, medicine, physical science and astrology into India before and during the Buddhist period. So with China, to understand Chinese early astrology and medicine with the geography of the 山海經 Shan-hai-ching and the contrast between Taoism and Confucianism, the key is found in a knowledge of what the Babylonians taught and believed in their schools of learning.

* Su-wen, ch. 19, p. 9.

PREACHING IN THE OPEN AIR.

By REV. J. L. MASON.

OUT-door preaching suits the genius and history of Christianity. The Lord Jesus taught very much in the open air, on mountain slopes, in the fields, at the lake-side, in the uncovered courts of the temple, and as he walked by the way. He pointed to God's works in nature,—earth, sky, clouds, winds, waters, flowers, and trees to illustrate God's wonderful works in the spiritual world. The preaching of the early Christians is thus described: "They, therefore, that were scattered abroad *went about* preaching the word." Except in the case of Paul, a prisoner, with only scant freedom of action, we do not read of preachers renting a chapel and waiting in it for the people to come to them. Later on, the new doctrine was more or less confined and crippled in cloisters and cathedrals. Still later, sporadically, and after the Reformation, generally, the gospel burst these artificial bonds and sounded forth to multitudes in the open air. The present tendency in the West to build sumptuous churches in which the poor cannot feel at home, churches highly adorned and heavily mortgaged, savors of architectural Pharisaism rather than of Him who was meek and lowly in heart. Out-door preaching suits the genius of the Gospel which is free, out-spoken, frank, open and above-board both in its message and its methods. Protestant missions in China have done much open air work. And taking into account the time spent, they have been more successful than the Roman Catholics who rely so much on politico-ecclesiastical intrigue and on a gorgeous ritual in foreign cathedrals.

Preaching in the open air suits the ways of Chinese life. Living in cramped rooms, an hour of leisure finds the people out of doors. Large crowds gather and stand for hours looking at plays and sleight-of-hand shows, or listening to minstrels. Larger numbers can hear out-door preaching than can get inside the chapels. As a rule, the out-door preaching secures equal attention for the same length of time with double the number of hearers. Bold, vigorous speaking out of doors gets the attention of many a passer-by whose pride or prejudice or hurry has kept him from entering a chapel. We are to seek the greatest good of the greatest number.

Work in the open air favors the physical health of missionary and native preacher. Chapels are not always well aired. They have no "odour of sanctity" even when only half-filled with natives. As to standing, to the weariness of back and legs, there is no need of it. Take along a chair or stool and rest while your helper is speaking. Or, if the position be elevated, one may sit and address a large number. It is both Chinese and Scriptural. "And when he had sat down . . . he opened his mouth and taught them."

Out-door preaching is favorable to mental activity. The fresh air enables the brain to obey the mind. Invention is spurred by the greater number and variety of hearers. The very difficulty of holding attention whets the mind, kindles ideas, awakens memory, and calls out words.

Again, some of our native helpers are fearfully lacking in enterprise. Some of them are aware of no way of teaching the gospel but to spend an hour or two in a chapel, droning out the same crude outlines of truth day after day, all the same whether there are two or three or a dozen listless hearers, half of whom have come in to get a comfortable seat for a while. Now an occasional change to out-door speaking helps to relieve this hum-drum routine, which may have already become a fetich in the good brother's mind. It is this mechanical formalism, this stereotyping of method, which has helped kill China mentally and morally, and which has everywhere checked the free and healthy growth of Christianity.

I believe in out-door work among the people, because it is aggressive. It is just what Satan and his agents do not like us to do. It is a good rule in war to find out what the enemy does not want us to do, and then do just that. There is no reason why the places of public resort in Chinese cities should be monopolized by fortune tellers, quacks, and gamblers. Boston, last year, in subservience to the rum power and the foreign-born votes, allowed the arrest and imprisonment of ministers of the gospel for preaching on the Common. But the courage of Hastings and others in persisting in the exercise of the right of out-door preaching has probably made the right secure for the future. Here, we are not likely to be hindered, if we select roomy places where the preaching will not interfere with traffic.

The selling of tracts and Scriptures can be best carried on in connection with out-door preaching. It has been found a good plan to have, a few feet removed from the speaker, a folding table on which may be spread all sorts of religious and educational books and tracts, in charge of a native who gives his whole attention to

selling, never, however, interrupting the speaker. Some have also used banners, displaying subjects or texts. But the banners, by all means, should be neat and substantial, with characters large and *well written*, otherwise the effect is ridiculous.

Preaching in the open air is just the exercise for lack of which many of our laymen are spiritual dwarfs. Preached to and preached over Sunday after Sunday, always taking in (except when *nodding* assent to the preacher) and never giving out, the wonder is that they have any strength at all. These are the men for the missionary or the native pastor to lead out for an hour or two on Sunday. Rightly managed, most of them will give a word of testimony and some soon become forcible speakers. And if the people know that these men are not paid by anybody, there is respectful attention despite the absence of classic phrases and Confucian gowns.

Finally, preaching in the open-air helps greatly to remove "the fear of man which bringeth a snare" in so many instances in the work of our native brethren. More than routine preaching in-doors, out-door preaching tends to call out prayer and reliance on the Holy Spirit. The preacher has come out and occupied the enemy's ground. He must be prepared for opposition such as he would not likely meet in his own chapel. He will see much more of the haughty contempt of the so-called learned classes, and *feel* the tremendous tide of indifference on which the gay and busy world is borne along. All this brings his own helplessness out in bold relief, and he either retreats in dismay or claims more believingly and receives more fully the power of the Holy Spirit. On this all-important point, the aid of the Spirit in preaching, the writer would here mention a book worth reading: "The Tongue of Fire" by Wm. Arthur, revised edition, London, Bemrose and Sons, 1885.

Correspondence.

To the Editor of the RECORDER:

DEAR SIR,—I have the honor herewith to submit to you for publication in *The Recorder* the report of the committee, composed of Drs. Park, Reifsnyder, Griffith and Gulick, chosen to count the votes of the Medical Missionary body in China, and to inform you:—

1st. That all of the votes received were in favor of the formation of a Medical Missionary Society with the following named as officers: *President*, Dr. J. G. Kerr, of Canton. *Vice President*, North China division, Dr. J. K. McKenzie, of Tientsin. *Vice President*, Shanghai division, Dr. H. W. Boone, of Shanghai. *Vice President*, Wuchang and Hankow division, Dr. W. A. Deas, of Wuchang. *Vice President*, Canton division, Dr. A. Lyall, of Swatow. *Vice President*, Fukien and Formosa division, Dr. Whitney, of Foochow. *Secretary* and *Treasurer*, Dr. E. M. Griffith, of Shanghai. *Board of Censors*, Drs. Atterbury, of Peking, Douthwaite of Chefoo, Main of Hangchow, Beebe of Nankin, McLeash of Amoy, and Wenyon of Canton.

2nd. That all were in favor of establishing a Medical Missionary Journal, with Drs. Kerr, Reifsnyder, McKenzie, and Gulick, as Editors.

3rd. That Drs. Boone, Parker and McKenzie, were chosen to act as delegates to the 9th International Medical Congress to be held at Washington, D. C., U. S. America, during September, 1887.

Very Respectfully,

Your Obedient Servant,

E. M. GRIFFITH.

THE CHINESE METHOD OF NAMING DIFFERENT GENERATIONS OF A FAMILY.

MR. EDITOR,

Please allow me to call the attention of missionaries, especially those engaged in making books, to the Chinese method of naming the different generations of a family, and to remind them that the use of the same character in the names of father and son, grandson, &c. shocks their ideas of propriety; and when this is found in Christian books it only confirms their opinion that western nations "disregard relationships" and "confuse the generations." I have sometimes been made to blush at the expression of a native's countenance when reading, for instance, of Adam, *Ya dang* (亞當), and then a little farther on of his son Abel, *Ya buh* (亞伯). Surely the good rule of representing the same syllable by the same Chinese character should be departed from in such cases.

A SUFFERER.

THE PROPER USE OF THE WORD "MISSIONARY" AND "MISSIONS."

To the Editor of the CHINESE RECORDER:—

DEAR SIR:—In the number of the *Chinese Recorder* for December, 1886, my attention was attracted by an article inscribed "The International Missionary Union." I was very much astonished to find among the mission fields represented, the following: Assam, Greece, Germany, Italy and the Creek Indians. Would it not be well in a Missionary Journal to protest against this ludicrous juxtaposition of mission fields?

Mission-work is generally understood to mean the efforts to spread the Gospel in heathen lands. If the work of proselytizing among other denominations, or of reviving individuals and congregations, or of convincing unbelievers, be spoken of as mission-work, it ought to be so specified. Must it not lead to confusion, to place such entirely different works under the head of "missions" without explanation?

Naturally my curiosity was excited as to the nature of the mission carried on in Germany. So much is made plain from the report, that it is not of a diplomatic or scientific kind, but must still have something to do with religion. The article rather leads one to suppose that the missionary to Germany is somewhat of a dreamer, and for all the report says, the "perfect religion" which he brings to Germany may be anything but the Christian religion.

Should I be mistaken about the good taste of applying the term "mission" as Christian work among the heathen only, perhaps it is not too much to ask, if we must hear more of missions in European countries, that the reporters will take care to give the readers some clue as to the nature of such work.

Believe me, Dear Sir,

Most Respectfully,

F. HARTMANN.

Berlin Foundling House,

Jan. 15th, 1887.

[Our worthy correspondent will, we fear, find it an impossibility in the English language to confine the use of the word "Missions" to Christian work among the heathen only. It is constantly applied to every form of Christian work, at home and abroad. And we are happy to testify that many of the missionaries to Germany and other countries of Europe are by no means dreamers, but are among the truest of Christian workers.—EDITOR.]

Echoes from Other Lands.

NEW CHAPEL AT HANKOW.—It is late in the day to report the very interesting event of the dedication of a fifth chapel in Hankow, which we find in the *Missionary Chronicle* for January, but as no report was made of it to the *Recorder* at the time, we are fain to note the event at this late day. Would that our friends in China might be won to giving us brief notes of such events at the time of their occurrence. One chapel in Hankow belongs to the Wesleyan Mission, one to the American Episcopal Mission, and now three to the London Mission. The money for this building was raised by Mrs. Griffith John, of sainted memory, when on her last visit to England in 1881. The Rev. A. Bonsey writes:—"On Sunday, June 27th, we commenced a series of dedicatory services in connection with the opening of this chapel, and, notwithstanding the pouring wet weather, at least 300 Christians from the district assembled to join with all their hearts in the praises and prayers of the morning service. When we rose to sing the first hymn, 'O bless the Lord, my soul,' there was hardly a Christian in the congregation whose face was not beaming with happiness. It had never been their lot to worship God in such a place as that, and the arched and ornamented roof on its solid pillars, the graceful, pointed windows, with their diamond panes and colored patterns, the prettily carved platform, and the general appearance of the interior, which had been designed specially to please Chinese taste, produced an impression on the minds of the converts which it was very gratifying to witness. It seemed to me, as I looked around on that large assembly, that numbers of our Chinese brethren were entering into a new experience of the greatness of God, and some of them have since told me that, during those first services, their God had become to them higher, grander, and worthier of praise than they had realized Him to be up to that time."

THE MALAY PENINSULA.—Mr. J. A. B. Cook, writing to *The Presbyterian Messenger*, states that there is not a single missionary in the whole of the Malay Peninsula, except one or two men more or less connected with the S. P. G., who are engaged in English rather than native work.

Our Book Table.

IN default of any new books actually on our table, we clip the following notices of recent publications from our exchanges:—

The New York *Evangelist* remarks upon Mr. E. H. Duke's "Along River and Road in Fuh-kien, China," which has been republished by the American Tract Society, New York, as follows:—

"This abundantly and well illustrated book is born for interested readers. It is recommended without misgiving to Sunday-school libraries and leaders of missionary meetings. The missionary author takes us over the streets, roads, and rivers of the province; shows us vividly the people, their religion, customs, taverns, schools, etc., and also the daily routine of missions and mission-workers. Once begun, the book is not easily laid down."

"IN imitation of Colonel Tchengk-tong's recent book on *Les Chinois peints par eux-mêmes*, M. Paul Antonini has just published a work entitled, *Les Chinois peints par un Français* (Paris: 1886. Ollendorff, Rue Richelieu). It is an amusing and interesting volume; although it does not contain much that will be new to the great bulk of our readers, the mode of putting the information is original. The author's

object, as announced in the preface, is to picture the Chinese "*en robe de chambre et en habits de cérémonie*."

M. Antonini is an admirer of the Chinese; he is attracted by the sterling qualities—the bed-rock of sound sense and intelligence—which they possess and exhibit amongst many less lovely surroundings." *London and China Express.*

"M. LEON FEER is one of those caterers for the French public of works *d'actualité*; of books, that is, on subjects which interest the popular mind at the moment. He has written a good many elementary works on the East. The latest is on Thibet (Paris: Maisonneuve), and is written for the publishers' series on works on ethnography. There is little to be said about the volume; it deals with the physical geography, productions, political geography, government, social condition, manners, character, "intellectual development," religious beliefs and practices, marks and lamas, history and travellers, and appears to treat these subjects, within a limited space, with as much knowledge as could be obtained from the examination of the few general books on Thibet which exist—mainly, we think, from Huc's classical work."—*London and China Express.*

Editorial Notes and Missionary News.

ANCIENT SCULPTURES IN SHANTUNG.

THE great interest of the following facts from the pen of Rev. Dr. Edkins induces us to reproduce the article from the columns of *The Times Chinese* :—

"Recently I received a letter from Lieutenant Dudley A. Mills, of the Royal Engineers, Hongkong, describing sculptural stones just visited by him in Shantung. It was at my request that he went in search of them. On the evening of the day (December 5, 1886) when he saw the stones he wrote his letter in the inn at Tsi-ning-chow. This city lies on the Grand Canal, seventy miles to the west of the city of Confucius. To visit the monuments it is necessary to spend one night at Chia-siang, sixty *li* to the westward, go south from this place twenty-six *li*, and return the same day to Tsi-ning; but in summer the trip may be done in one day, the traveller returning to his inn on the canal at night, if he has good mules.

"The monuments bear the date A.D. 147. They are stones which formerly adorned the walls of the ancestral chapel of the Wu family. The inscription giving the date is upon one of two pillars inclined at an angle of twenty degrees or thereabout from the perpendicular, a circumstance which has favoured the preservation of the characters. This is the western pillar. The eastern has engraved on it two protecting animals, one a sort of tiger with eight human heads attached to one pair of shoulders. A new

building was erected about ninety years ago for the monuments, and there they are now to be seen. They are let into the walls on each side, and on the floor lie several for which no place has been found. This building is fifty feet by twenty: near it is the excavated hollow from which the stones have been dug, and which formed the site of the original ancestral chapel. The whole interior face of the wall was sculptured, and the subjects of representation were historical and mythological. In the gables on the east and west were cloud scenes, with winged creatures of the most varied kinds. Beneath were rectangular compartments of historic groups, in rows from the gable to the floor. The walls behind and before were also sculptured in the same manner. When the spectator entered by the south door, he found himself surrounded on all sides by painted groups intended to depict history, to immortalise heroes, to exalt virtue and to deter from vice, while before him he saw the ancestral tablets of the family. There are in various places in the province of Shantung other such sculptures, which have been preserved in some cases with little injury, through the durability of the material, in their subterranean hiding-place, when in the course of years the buildings in which the sculptures were placed fell in ruins and became earthy looking mounds.

"Among the favourite subjects were the God of the Great Bear,

the Thunder God, the Si-wang Mu, or Mother of the Western King. The sculptors were very fond of assassination scenes, of which there were many in the troubled times before the Han dynasty. They also took pleasure in delineating hunting scenes, battles, carrying equipages, groups of celebrated men, the families of emperors, and the like.

"Lieutenant Mills is the first foreigner who has seen these monuments, so full of archaeological interest. They are minutely described in the work known as the *Chin Shi So*, and in that book many *lacunæ* are filled up from the special researches of the author in groups and scenes; much also is omitted. Rubbings are sold at four and five taels a set. But what was needed was the visit of some foreigner to see for himself the present condition of the sculptures, and the nature of the locality where they are found. The new building and the excavation are on a plain, and the pillars which stood and still stand at the door of the ruined chapel have been silted up by successive inundations till their height is buried in the soil. They are now about ten feet high from the ground. The sculptures are put up on the inner walls of the chapel without order, on account of *lacunæ*."

NESTORIAN MISSIONS IN CHINA.

A WRITER in the *Missionary Review* for June, 1885, gives an account of the Nestorian Tablet at Si-Ngan Fu, and then discusses the question as to the causes of the extinction of the Nestorian Missions in China, and makes a suggestion which may be worth the attention of Chinese

students. Besides the persecutions under Wutsung, A.D. 845 and the death of many in the siege of Canfu in the ninth century, and besides the usually mentioned fact that many Nestorians perished in the thirteenth century under Prestor John in the wars with Genghis Khan, who showed them little mercy, the writer of the above mentioned article suggests that the Nestorians, instead of becoming extinct, as most have supposed, only declined in the vigor and purity of their faith and correctness of Christian life and practice, and were eventually absorbed among the early converts of the Roman Catholic missionaries."

Nestorian missionaries came to China early in the sixth century. The above mentioned Tablet bears date of 781 A. D., and recounts the wide extension at that time of their faith. In the ninth century Marco Polo testifies that the Nestorians in China were "numerous and respected," having churches at Hang-Chau and Chin Kiang built by the prefect, and speaks of Nestorian Christians as living in most of the towns and countries of Central Asia. The first Roman Catholic mission in China, under John of Monte Corvino, dates from 1283, A.D. In 1293, "Father John, of Monte Corvino," reached Peking, where Kublai Khan then held his court, and letters from him were published in Europe. "These letters," says the writer of the article we are epitomizing, "seem to confirm the view that the Nestorian Churches were numerous and influential in China at the close of the 13th and beginning of the 14th centuries, that vigorous and persistent efforts were made to convert them to the

Romish faith, and that the struggle between the Nestorian and Romish Christians led both parties to enlist the ruling powers to favor and uphold his own and oppose and persecute the other party; and this led to the ultimate decrease and suppression of the Nestorians."

In 1305, Father John wrote to the vicar of the Minor Friars in the Crimea:—"In this country the Nestorians who assume the title of Christians, who have strayed from the Christian doctrine, have so much influence that they will not permit Christians of any other persuasion (*alterius ritus*) to have a small oratory or to teach any other than the Nestorian doctrines. As no apostle nor disciple of the apostles has ever penetrated these regions, the Nestorians for this reason, have excited persecutions against me, asserting that I have not been sent by the Pope, but that I am a spy and a traitor, and further that an ambassador was indeed sent to the Emperor with a large treasure, but that he was robbed and murdered by me in India. These machinations lasted about five years, so that I had frequently to appear with shame and fear of death before the tribunals. At last, through God's goodness, from the confession of one of them, the Emperor discovered my innocence, and the guilt of my accusers, who, with their wives and children, were sent into banishment. . . . A certain king in these regions, George, of the sect of the Nestorians, who belongs to the family of the great king, who was called Prester John, attached himself to me the first year that I was here, and, after he had been converted by me to the truth of the

Catholic faith, was received into the the *Ordines Minores* and stood by me in royal vestments while I said mass. Some Nestorians have accused him of defection, but he has brought a great portion of his people to the true Catholic faith, and with royal magnificence has built a fine church to the honor of our God, the Holy Trinity and the people, naming it the *Romish Church*."

In the same letter, Father John tells that he had baptized 6,000 people in Pekin, and but for the accusations against him, made by the Nestorians, he would probably have baptized 30,000; that he was honored with apartments in the palace, where he was received as the Pope's Legate; and that the Emperor honored him above all the prelates, and desired more Romish missionaries to be sent to him; in response to which, Clement V., in 1307, created Father John, Archbishop of Pekin, and sent him seven Franciscans as suffragans, and sent three more in 1312. The article closes by saying:—"How far these facts, and similar and still greater subsequent Romish triumphs in winning to the Romish faith both Nestorian Christians and Mogul kings and subjects, tend to strengthen our suggestion above, we leave to thoughtful readers."

THE OPIUM TRADE.

It is stated that the Fourteenth Article of the Commercial Treaty between France and China engages that neither foreign nor native opium shall be allowed to be conveyed overland across the frontiers of Tonkin, and three adjoining provinces of China, for purchase or for sale.

Mr. Donald Matheson, formerly a merchant in China, recently presided at a meeting of the Society for the Suppression of the Opium Trade, and made the following emphatic statement:—"With reference to the immorality of the trade, and the debasing effects of opium smoking, I suppose we are all agreed; but those who have resided in China, as I have done, and Mr. Hanbury also, can say from personal observation that the victims of opium-smoking are in a far more hopeless condition than the drunkards in our country."

And Mr. Thomas Hanbury himself, also in business in China, at the same meeting said:—"It was evident that if the Chinese annually absorbed eight millions sterling in silver (the value of the tea they exported) instead of expending it on opium, that fact would go a long way to cure the present depreciation of silver, which was causing a loss of some four millions sterling to the revenues of India, as against five millions, the supposed profit derived from opium."

But more important than all is the following sentence from Marquis Tsêng's response to a letter addressed to him by the above mentioned Society:—"The British Government, animated as I feel it is, with the best intentions towards China, may, in the meantime, see its way clear to place restrictions upon its present cultivation, in which case my Government would surely lose no time in following the example, and putting an effectual check upon the growth of opium in China."

THE PADROADO QUESTION.

THE so-called "Padroado Question" was on the 23rd of June last settled

by a Concordat between the Portuguese Government and the Vatican. *The Singapore Free Press* summarizes the conditions from a very friendly Roman Catholic point of view as follows:—Portugal retains three Bishoprics, besides the metropolitan see at Goa. The Portuguese Missions at Malacca and Singapore are to be placed under the Bishop of Macao, who will also have ecclesiastical jurisdiction over the important province of Kwangtung, in South China, including the adjacent islands, of which the most important is that of Hainan. The Missions in all the other territories in the East are to be at the disposal of the Pope, in other words, to be entrusted, with few exceptions, to the Society for the Propagation of the Faith. The Archdeacon of Goa, however, is elevated to the high dignity of Patriarch of the East Indies, and as such will preside at all provincial councils, which are ordinarily to meet at the capital of Portuguese India. Thus, not only the Portuguese Diocesan Bishops, but also all the Vicars Apostolic in the East, will be ecclesiastically under the Patriarch at Goa. Thus ends a battle which has been fought for over a half century. That Portugal should have strenuously insisted on her right to be the *Padroado* is not to be wondered at considering that it is the last vestige of her past grandeur, power and influence, glorious maritime enterprises, and moral sovereignty in these regions. The concessions made to her by the Vatican are most liberal, and it now remains for her to prove to the world at large that she is able and willing to properly endow and maintain the very

important dioceses entrusted to her care, and to show that her glories are not yet entirely eclipsed."

This scores another triumph for the Jesuits. The Cathedral Churches and all church institutions throughout British India even, are thus put under control of priest-ridden Portugal.

A TRIBUTE TO MISSIONARIES.

The following very emphatic testimony to the value of missionary work is from a Blue Book recently published by the Government of India:—

"No statistics can give a fair view of all that the missionaries have done. The moral tone of their preaching is recognised by hundreds who do not follow them as converts. The lessons which they inculcate have given to the people new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the public. The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertion made by the 600 missionaries whose blameless example and self-denying labours are infusing new vigour into the life of the great populations placed under English rule."

EXTRACTS FROM LETTERS.

MR. B. Bagnall, lately connected with the American Bible Society's work, but now a member of the China Inland Mission at Ping Yang, in Shanse, writes of the three churches of that connection at Ping

Yang, Hong Fong, and H-si Chow, all under native pastors with very little foreign support. He gives some details of the semi-annual meeting on the 30th and 31st of October of the Hong Fong church, where Mr. Stanley Smith is stationed:—"It was a happy sight to see these dear people,—country people looking so happy and singing so heartily. Over fifty were baptized, and on Sunday evening about 140 partook of the sacrament. During all these services large numbers of outside people were in the yard, the doors were kept open, except for the sacrament which was late in the evening, and only two men from outside were present—both from the Yamen. All the meetings were held in the yard, the women sitting in the chapel. The people from outside were as quiet as the members, and during a long prayer not a sound would be heard but the voice of the leader."

Mr. D. E. Hoste writes from Ping Yang Fu:—"The Opium refuge here is now opened, and there are 10 men in, breaking off opium. Tidings of blessing come from Hsiao-i Hsien, where Mr. Ch'ü (native pastor) stayed for 2 or 3 weeks, some 30 more men and women are enquiring and desirous of following the Lord. Pastor Hsi is very well and full of blessing and hope of greater things. 'Shih how tao liao' is his motto now."

Mr. A. Orr-Ewing writes from T'ai-Yuen under date Nov. 26th:—"To-night Dr. Edwards exhibited the magic lantern and had quite a number of influential people in to see and hear. The Lord will own His word. We have this week received two into the Opium Refuge

(part of "The Schofield memorial Hospital"). We are looking for their conversion. Mrs. Edwards and Miss Broomhall have had great encouragement among the women."

DR. PARRY writes from Ganking under date January 7th:—"The number of sick people in the Dispensary has been less than some months ago; but there are more persons now daily hearing the Gospel in our little Dispensary Hall, which I expect is going to become a true Bethel. The native brothers there are also in earnest and rejoicing in hope, and we feel sure the Lord is leading us 'forward.' To-day our elder, Mr. Yang, has handed in to Mr. Wood the names of 10 men (7 of them soldiers) who during the past weeks have been attending, and now have taken this first step of entering as enquirers. There are still others who will soon, I trust, come forward. Since the Dispensary Hall has been opened for evening services we have had some blessed times. Mr. Wood's class for enquirers and young Christians also continues well attended. This week the natives are keeping the week of prayer, as ourselves, and there has been a good muster every evening."

EVENTS AT YEUNGKONG.

THE Rev. C. R. Hager writes from the above mentioned place in South Kwangtung on the 25th of December:

"My Dear Dr. Gulick:—Perhaps you would be interested to have a short account of Dr. Thomson's recent loss sustained here, in the destruction of a partially erected hospital-building by a mob, principally incited by a few ill-disposed

persons who were ready to carry out their evil purpose at the slightest provocation. Our renting a piece of ground outside of the city walls, and commencing to build, furnished them the opportunity of venting their wrath against us by battering down the hospital walls, which had reached about half their completion. For some five months we had been dispensing medicines, and the number of patients averaged about forty or fifty per day, but there were those who envied the success of our work and sought to injure our reputation by putting up placards derogatory to us and slandering us in the most vilifying terms. It is due to say that the authors of these placards were Chinese doctors who were in part losing their practice on account of the opening of our dispensary. These placards had the effect of inciting some of the worst class of men, which in the end culminated in the destruction of our property to the amount of \$200. The Mandarin here who is a *Tsunsz*, at first refused to grant us sufficient protection, but since the destruction occurred, he has exerted himself somewhat in our favor. At present every thing is quiet again, though after the riot we had but few patients for a few days."

Notes of the Month.

WE are pleased for once to find that we were mistaken! Dr. Ashmore has not accepted the offer of a Secretaryship at home, but is expected soon to arrive at Swatow.

AN extradition treaty between the United States of America and Japan came into operation on the

26th of November. It provides for the rendition of almost every class of criminals. "If it be made to appear that extradition is sought with a view to trial or punishment of a political offence, the surrender shall not take place; nor shall anyone surrendered be tried or punished for a political offence committed prior to his extradition, or for any offence other than that in respect of which extradition is granted. Neither of the contracting parties shall be bound to deliver up its own citizens or subjects under the stipulations of this convention, but they shall have power to deliver them if deemed proper."—*London and China Express*.

PRESIDENT CLEVELAND in his message to Congress, on the 6th of December, expressed himself with refreshing clearness regarding the outrages committed on Chinamen in the United States of America; but he speaks singularly of China's being willing to meet the United States "half way in devising a comprehensive remedy by which an effective limitation of Chinese emigration, joined to protection of those Chinese subjects who remain in this country, may be secured."

THE Rev. W. S. Swanson, of Amoy, having been nominated Moderator of the Synod of the Presbyterian Church of England for the ensuing year, has signified his willingness to accept the position, subject, as is usual, to the confirmation of the nomination by the Synod.

THE number of Chinese in Japan is reported as 3,876. There has been a decrease of European and American residents, largely from

the reduction in the number of such employed by the Japanese Government.

It is always difficult to know which of our efforts for good will most prosper, "this or that;" and it is often the case that what long lies dormant, and apparently useless, suddenly finds its place among the economies for good. The Temperance Hymn Book prepared some years since by Rev. J. Lees of Tientsin, with many original contributions from his own muse, is we find being culled from for hymns on a leaflet for the use of the Juvenile Work of the Woman's Christian Temperance Union of Shanghai. It is by far the best Temperance Hymn Book of which we have any knowledge, and we could wish it were more extensively known and used.

MR. ROBT. BURNET, of the Scotch Bible Society, has been obliged to beat a hasty retreat for the home land, on account of ill health. Rev. Mr and Mrs. Foster, of Hankow, took passage also by the same vessel, leaving Shanghai on the 25th February.

THE Union Church of Yokohama is making strenuous efforts to secure a pastor, and by a recent bazaar-netted \$955.41.

WE learn from *The Chinese Times*, of Tientsin, that Rev. Mr. Gilmour, who is at work among the Mongols, recently paid a visit to Peking, and preached there in English and Chinese on the 6th of January, to audiences "spell-bound by his earnest eloquence."

DURING the second week of January the examinations took place in the scientific department of the Tung Wen Kwan, Peking, attended by all the ministers of the Tsungli Yamen. The Grand Secretary, Yen Chin Ning was present one day, and the Marquis Tseng "gave the closest attention from beginning to end." *The Chinese Times* very properly remarks;—"Thus the utility and the proper standing of the College for Western Learning are gradually receiving due recognition, and though we are a long way from the realization of Prince Kung's ideal, the day will certainly come when proficiency in science will take its place beside classical erudition as a passport to official employment, and even to honorary degrees."

FROM an editorial in the same spicy and valuable paper for January 15th, we learn that the head of the Roman Catholic Lo family in Chungking, who at the time of the mobs in July last successfully resisted their onslaught on his premises at much loss of life to the rioters, is in prison, under sentence of strangulation. The efforts of the French minister have not yet secured his release.

THE China Inland Mission commenced recently to pray that one hundred new missionaries might be added to their number during 1887, and already they learn that the passages of forty-five have been pledged. Two of the hundred have already arrived in China, and are adding their prayers for the remaining ninety eight. There was also a large increase of contributions to the general objects of the mission during the opening of the year.

FROM Foochow we hear that the native Christians of their own accord united and formed their own programme for a week of prayer at their own New Year's time, and held very successful meetings. The Anglo-Chinese College, and the Theological School of the Methodist Episcopal Mission, opened since Chinese New Year, with fourteen new candidates for each school. We are sorry to learn that Rev. Mr. Smyth and wife, and Miss Hartwell, are obliged to leave, seeking health.

WE find the statement that there are published in China 23 newspapers, 12 of which are in Chinese, 9 in English, one in French and one in German.

THE *Presbyterian* publishes an article by Dr. W. A. P. Martin, reporting the impressions given last year to the missionaries in Peking by Col. Denby, the United States minister to China, after a tour of inspection of all the open ports. While his object was mainly commercial he became convinced that the missionaries were carrying on an immense work. "Without regard to its higher and holier aspects, he said that on its secular side it is conferring benefits on the United States as well as China, opening new markets for our products, and waking up the minds of the Chinese to new ideas."

THE *Chronicle* of the L. M. S. for January, has an article from Rev. J. Stonehouse on the village of Loo-tien, an out-station from Shanghai, illustrated by three sketches by Rev. A. J. Bamford. Mr. Stonehouse has, since the writing of the article, been transferred to

Peking, and Mr. Bamford, pastor of the Union Church in this place, soon leaves for England—both cases being illustrations of the frequent changes in our working force.

MR. BAMFORD, from the position he has for more than five years held in China, will be able to report to the home churches with special authority, some of the phases of missionary work in this land, regarding which the missionary himself is at some disadvantage in reporting. It is earnestly hoped by his church, that after a year's absence, Mr. Bamford may be able to accept another engagement as pastor.

DARTMOUTH College has just received two valuable additions to its portrait gallery from U. S. Consul Wingate, Foochow, China—both likenesses of Confucius. One is a full length oil painting in rich colors, the other a "rubbing" from the stone at his birthplace, the likeness upon which is the original of all pictures of the philosopher. Copies of both are hung up in Chinese schools and libraries as a stimulus to study.

So far as we can judge from the newspaper discussion of the matter, the charges against the Italian Convent at Hongkong, of not sufficiently caring for the health of the numerous infants brought to their Foundling Hospital, have not been sustained. The overwhelming mortality among the children seems to be due to the fact that the great majority of them are brought when in an all but moribund condition. But for the religious zeal that is ready to take these infants for the

sake, by baptism, of saving their souls, they would naturally be refused. The sum paid those bringing them, according to Rev. G. Burghignoli is never more than three cents; but even this is no doubt an inducement to many of the poor to at least throw the expense of burial on others.

WE learn from our exchanges that the Rev. John Neale, B.A., of St. John's College, Cambridge, has offered himself to the Church Missionary Society for Mid-China, and will go out at his own charges.

Mr. Taft, the father of Rev. M. L. Taft, of Peking, is now making his second visit to China. Such personal acquaintance with the foreign field by Directors of Missionary Boards, must be productive of much good.

THE REV. J. Bone, of Canton desires to correct a reference made in the January number of this year.—"Sir R. Hart did not make the handsome donation of \$500 to the Wesleyan Mission work exactly, but did generously give \$500 to a lady of that mission to be used by her in assisting any poor native Christians of the Wesleyan Mission in whom she might feel a personal interest."

WE republish on another page our Statistical Summary of Missions in China, December 31st, 1886," revised. We have incorporated all the corrections we have received, and yet it is evident enough that there are many errors and omissions. We shall hope to succeed better next year.

REVISED SUMMARY OF PROTESTANT MISSIONS IN CHINA.--DECEMBER 31st, 1886.

	NAME OF SOCIETY.	Date of Mission.	Foreign Missionaries.			Native Ordained Ministers.	Unordained Native Helpers.	Communica- tions.	Pupils in Schools.	Contributions by Native Churches.
			Men.	Wives.	Single Women.					
1	London Missionary Society	1807	25	18	7	8	66	3,052	1,711	\$5,500.00
2	A. B. C. F. M. ...	1830	28	25	12	8	80	1,235		
3	American Baptist, North	1834	9	8	72	8	72	1,433	175	\$ 491.26
4	American Presbyterian Episcopal	1835	11	9	3	17	13	384	801	500.80
5	American Presbyterian, North...	1838	43	39	13	14	16	4,368	1,804	1,472.00
6	British & Foreign Bible Society	1843	14	3	17	17	82			
7	Church Missionary Society	1844	24	23	2	10	218	2,505	2,162	2,139.00
8	English Baptist...	1845	15	14	1		17	594	46	
9	Methodist Episcopal, North	1847	31	31	12	68(?)	136	2,408	988	3,121.10
10	Seventh Day Baptist	1847	1	1	1		8	18	69	88.00
11	American Bapt st, South	1847	11	9	5					600.00
12	Basel Mission	1847	21	19	7	4	49	1,611	461	1,524.74†
13	English Presbyterian	1847	22	16	7	5	121	3,312	200	222.11
14	Rhenish Mission...	1847	3	3	7	3	6	146	653	
15	Methodist Episcopal, South	1848	8	8	4		7		80	
16	Berlin Romand Hospital	1850	1	1	4		28	679	587	2,008.42
17	Wesleyan Missionary Society	1852	21	6	4	31	20	784		
18	Wesleyan Reformed (Dutch)	1854	5	5	2	9(?)				
19	Woman's Union Mission	1858			3					
20	Methodist New Connexion	1860	5	4	5		54	1,186	142	
21	Society Promotion Female Edu.	1860								
22	United Presbyterian, Scotch	1864	7	3	10		17	306		
23	China Inland Mission	1865	92	40	55		114	1,314	274	408.13
24	National Bible Society Scotland	1868	3	2	5		50(?)			
25	United Methodist Free Church	1868	3	3	6		10	297		200.00
26	American Presbyterian, South	1868	8	6	4		10	44	207	35.00
27	Irish Presbyterian	1839	3	3	3					
28	Canadian Presbyterian...	1871	2	2	4		32	1,128	55	
29	Society Propagation Gospel	1874	4	2	6		40			
30	American Bible Society	1876	8	4	12		3	30	80	
31	Established Church of Scotland	1878	2	2	4		27	119	84	
32	Berlin Mission	1882	5	5	10					
33	General Prot. Evang. Society	1884	1		1					
34	Bible Christiana...	1885	2		2					
35	Foreign Christian Miss. Society	1886	3		3					
36	Book and Tract Society	1886	1	1	1					
37	Society of Friends	1886								
38	Independent Workers		3	3	2					
Total			446	316	167	140	1,200	28,000	10,879	\$18,374.68

† Churches of Fokien alone.

Missionary Journal.

Births, Marriages & Deaths.

BIRTHS.

At Canton, November 26th, the wife of Rev. C. BONE, of a son. (A corrected notice.)

At Wauwatosa, Wisconsin, U.S.A., December 26th, the wife of Rev. CHAUNCEY GOODRICH, of a son.

At Ts'ing-chen Fu, Shantung, on Jan. 18th, the wife of Rev. S. COULING, English Baptist Mission, of a daughter.

At Amoy, January 30th., wife of Rev. A. L. MACLIESH, M.D., of the English Presbyterian Mission, of a daughter.

At Amoy, January 30th, the wife of Rev. P. W. PITCHER, of the American Reformed Church Mission, of a daughter.

At Pang Chia Chuang, Shantung, February 2nd, the wife of Rev. H. D. PORTER M.D., of a son.

Arrivals and Departures.

ARRIVALS.

At Shanghai February 5th, Rev. S. B. DRAKE, wife and two Children, for Eng. Bap. Mission, Tsenchowfoo.

At Shanghai, February 7th, Mrs. A. P. PARKER, from U. S. A., for Soochow.

At Shanghai, February 22nd, Rev. M. C. WILCOX, wife and child, for Methodist Episcopal Mission, Foochow, and Miss SHAW of same Board Nankin.

At Shanghai, February 28th, George Yardley TAYLOR M.D., for the American Presbyterian Mission, Peking.

DEPARTURES.

From Shanghai, February 10th, Miss J. A. PURPLE, of Am. Epis. Mission, for England.

From Foochow, February —, Rev. Mr. and Mrs. SMYTH, of Meth. Epis. Mission, and Miss HARTWELL, of A. B. C. F. Mission, for U. S. A.

From Amoy, February 2nd, (?) Rev. WM. CAMPBELL, for England.

From Shanghai, February 24th, Rev. A. FOSTER and wife, of L. M. S., Hankow, and Mr. ROBT. BURNET, wife and two children, of National Bible Society, Scotland,—all for England.

